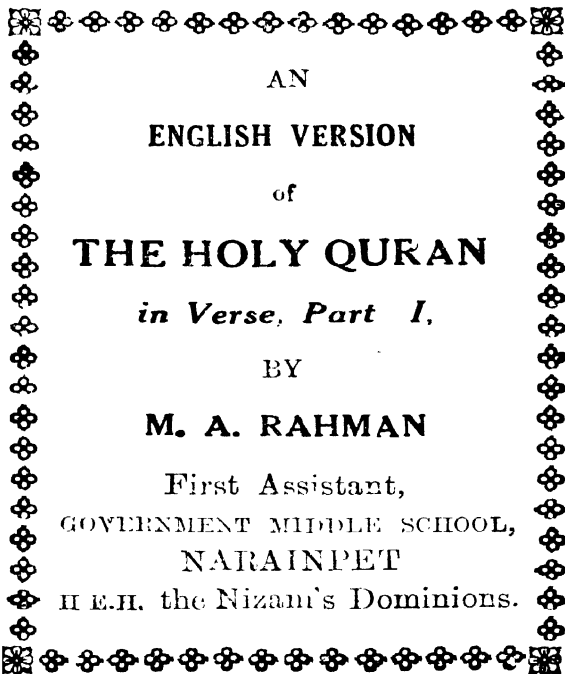


The
HOLY QURAN



AN
ENGLISH VERSION
of
THE HOLY QURAN
in Verse, Part I,
BY
M. A. RAHMAN
First Assistant,
GOVERNMENT MIDDLE SCHOOL,
NARAINPET
H E.H. the Nizam's Dominions.

All Rights Reserved

PREFACE.

For all the English-knowing gent,
All the true inquirers patient
Of truth and faith sempervirent,
All who love the Omniscient, 5
All who fear the Omnipotent
All who feel the Omnipresent,
All who like to be respondent
To the dictates predominant
Of their conscience protuberant,
All who have minds beneficent 10
To the poor and subservient,
All who have hands benevolent
To great workers and transcendent
On the wide field of refinement,
And of reform intransient,

Who love brethren more opulent
 Whether they are dwellers patients
 Of dwelling houses adjacent,
 Or of habitations distant, --
 Who lodge no envy truculent 5
 In the thrones of hearts impeccant,
 Who have true love irradiant
 For the world at large resplendent,
 Who hate untruth improvident,
 Who hate unfaith irrelevant, 10
 Who hate carnal pleasures peccant,
 Who love virtue predominant,
 Virtue which scents like gold fragrant,
 Virtue which seems refrigerant,
 Virtue which gleams irradiant, 15
 Virtue of good the rudiment,
 Virtue which makes men opulent,
 Virtue which spurns vice turbulent,
 Virtue which baffles vice latrant,
 Virtue which makes minds excellent,

Virtue of shame the opponent,
 Virtue of fame the proponent,
 Virtue which brings up retinement,
 Virtue which removes all restraint,
 Virtue which makes riches constant, 5
 Virtue for ever protestant,
 Virtue which revives refluent,
 Virtue which makes men triumphant,
 Virtue which subdues resentment,
 Virtue never subservient, 10
 Virtue which proves not redundant,
 Virtue which makes gifts abundant
 Virtue which exhorts good treatment,
 Virtue which reigns significant,
 Virtue which makes men prominent, 15
 Virtue which makes goodness pregnant
 Virtue which yeilds good abundant,
 Virtue which stands predominant,
 Virtue which stands out triumphant,
 Who admire virtue redolent,

Who imbibe virtue vehement,	
Who practise virtue radiant,	
Who exhort virtue resonant	
Who plant virtue intransient,	
Who choose virtue intelligent,	5
And who make virtue triumphant,	
And make virtue predominant,	
This book is especially meant;	
Messieurs, you find in this patient	
Translations not improvident	10
Of the Holy Quran decent,	
Which do service irradiant	
As a medium important	
Of imparting teaching rampant,	
And instruction intransient,	15
That those who are intolerant,	
And those who are quite ignorant	
Of our faith, though intelligent,	
Full of moral truths coherent,	
And also full of inveiglement,	

May cast a curt glance relevant,
 And take a step incipient
 To love this our faith resplendent,
 And make a quick acknowledgement
 Of its merits exuberant, 5
 And, God willing, become ardent
 Advocates of our faith rampant,
 Helpers of the world transplendent,
 Supporters of faith relevant,
 Revivers of customs ancient, 10
 Appraisers of the diligent,
 Workers having true contentment,
 Workers of reform persistent,
 Adjuvants of the indigent,
 Refiners of the ignorant, 15
 Servants of the mankind fervent,
 Upholders of truth coherent
 And make our faith indesinent,
 And also quite convalescent,
 And thus bring us glory constant,

And make the faith quite permanent,
 And fetch us God's gifts abundant,
 I give this with a hope fervent
 That it merits heed complacent 5
 Good attention and adjuvant,
 And you become readers ardent,
 And fetch us readers abundant,
 I remain, Sirs, your confidant,
 Abdul Rahman, the appellatant,
 An old Doctor Miller's student, 10
 Christian College prominent,
 Of Madras City excellant,
 Thus given on the First Instant
 In August of the Nineteenth Cent
 And Twenty-fifth year prevalent, 15
 By Narainpet First Assistant,
 Of the Middle School Government
 Of Maktal Taluk important,
 Mahabubnagar District pleasant,
 Gulshanabad Suba decent,

His Exalted Highness splendent
 The Nizam's supereminent
 Good Dominions transplendent,
 Country of Indies Orient.

Thanks-giving.

I now begin my thanks-giving
 By many great thanks bestowing
 On Mister Angel-like Piethall,
 The celebrated Principal
 Of the High School pre-eminent 5
 Of Chauderghat Town excellent,
 Who made an examination
 Of this humble man's Translation
 And made a grateful suggestion
 And gave his good opinion 10
 On this rhymed metrical Version;
 I pray that God may bless him well
 With good bliss of no parallel.

I duly many thanks bestow
On my friends of goodness thorough,
Who have never been found to err
And who mislead their friend never
Of the High School Municipal, 5
Adoni, the Town principal
Of the District of Bellary
Of dear Madras Presidency,
Who suggested to me promptly 10
One word rhyming with decency,
Five words perfectly rhythmical,
Making the lines run metrical,
Whom I with earnestness request
'To accept these my thanks honest,
And to give me an assurance 15
Of friendship of long endurance;
I their timely help won't forget,
But a high price on it will set;

I pray that God may help them well
 All their anxieties to dispel,
 And live in bliss perpetual.

Caution.

I give you by way of caution
 The following information;
 You will find many We's and I's
 You had better open mind's eyes
 Hereat and see that they stand for 1
 The Prophet, Angel or Creator,
 Of the Universe and the Man,
 His wisdom and his mind human;
 You will find that some rhymes are stale,
 They may sound like a twice told tale; 10
 They may appear inadequate,
 But here, be more considerate;
 And in them Zokirs are involved,
 And from them great good is evolved,

In them Japans likewise involved.
 From them good is likewise evolved.
 This Book tests your true forbearance,
 And firmness in their acceptance;
 You may suspect deviations, 5
 But they are only additions,
 I never made alterations,
 I tried to solve complications
 By making profuse translations;
 Be sure they are no digressions, 10
 No personal observations;
 Love of truth is love of mankind:
 When truth is lost, where will you find
 Love of mankind and men refused,
 And supermundane human mind,
 And the effect of dogmas blind, 15
 With Divine favour intertwined,
 And true love of mankind combined,
 And good principles underlined,
 And greater virtues well consigned,

And silly vice undermined,
And truth and justice determined
And true human minds examined,
And morality illumined,
And solid virtue reassigned,
And laudable projects designed.

Holy Quran.

Text—I F A T E H A.

I am with God taking shelter
From accursed Shaitan, the tempter;
With great love I call God to mind
Intensely forgiving and kind,
And set myself to do good work
Which I am resolved not to shirk;
All praise befits God forgiving,
And intense kindness bestowing,
Of existing worlds the mainstay,
And the Lord of the Judgment Day,
In right earnest Thee we adore

5

10

And help and guidance Thine implore,
 Show us the right path of those men
 To whom rewards Thou hast given;
 Save us from the wretched wrong path
 Of sinners who deserved Thy wrath;
 To stop praying thus us permit,
 With hope Thou grantest 'So be it.'

Text—II A L B A Q R,

I am with God taking shelter
 From accursed Shaitan, the tempter,
 With great love I call God to mind
 Intensely forgiving and kind
 And set myself to do good work
 Which I am resolved not to shirk;
 By God I swear this is no doubt
 The Book that gives guidance through

To those Godfearers abstensive
 Who have fear for God intuitive
 Who always God unseen believe,
 Always keep God's prayer alive,
 Spend from what We gave them freely 5
 And are prepared to abide by
 What was sent down to you and those
 That passed before you, men pious,
 Who pin their faith in the Doomeday,
 And these are good seekers, We say, 10
 Of God's path and are always blest;
 To those who against God protest,
 It makes no change in their career,
 Whether you greatly threats offer,
 Or you do threaten them never; 15
 They won't come round and endeavour
 To trust in God who screens has laid
 On their minds, ears and eyes blunted;
 And so they have never yielded;
 And hence for them perdition waits

Which certainly never abates.

Those who say they do pin their faiths
 In God and in the Divine paths,
 And in the Judgement-day falsely
 Are but liars undoubtedly; 5
 They deceive God and be'ievers,
 They are of themselves deceivers;
 They cannot understand this fact;
 Their minds have a disease perfect;
 And God aggravates their disease; 10
 For them eternal hell worries
 Are kept ready, for lies they tell;
 When God gives them orders full well
 Not to behave mischievously,
 They reply impertinently, 5
 We are changing for the better;
 Bear in mind, they live for ever
 In persistent contumacy;
 They never understand fully

Their wrong actions very pe-
 When in a manner eminent
 They are told to accept the faith
 Like those who are led in God's path,
 They reply to these words partly, 5
 Do we accept the faith blindly
 Like those fools inadvertently?
 Because, they are fools without doubt,
 They cannot know this from without;
 Who would meet the believers, 10
 They are, they became God-fearers;
 Alone with their masters they say,
 We are with you, making you gay,
 We only did away joking;
 And God is fun also making 15
 Of them and them He is leaving
 Alone in their soul perversion
 To ride without intermission;
 God does so, for they are stubborn
 purchase evil in return,

For goodness indestructible,
 And make their souls abhorrible;
 Their guiles failed them in great lot
 And hence the right path chose they not;
 You may compare their condition 5
 To the case of such a person
 As has made a fire well burning;
 And when it he is rekindling,
 All things about him God seizes
 As well as his good light smokeless, 10
 And leaves him in utter darkness;
 Such people can't see with clearness;
 So deaf and dumb and blind are they,
 They wont turn to the Divine way;
 They are caught, you may imagin, 15
 In darkness and falling rain
 Combined with thunder and lightning,
 With force in them God, them driving;
 Then with fingers they shut their ears
 For thunder and of their lives fears;

Truly God sacks unbelievers,
 Lightning mars their sight quite perverse;
 When light comes, they begin to creep,
 In darkness they stand still and weep;
 If God pleases them, He harries 5
 And destroys their ears and their eyes;
 By all means, God has full power
 On all the things found all over.

Therefore, O men, serve God always, 10
 Who made you all is God ceaseless,
 Your progenitors He created,
 That you fear God well devoted,
 He made the earth a floor you tread,
 And the sky a roof He created, 15
 Sent from the sky rain heavenly
 Made fruits, your good food stuffs thereby
 Do not equalise anything
 With God, since you are well-knowing:
 If you have any suspicion

Of the Book of Revelation
 Which We sent to the Prophet great,
 Make a text with skill exquisite,
 See if it is a like of it,
 Call good gentlemen and discreet, 5
 Call witnesses, God excepting,
 Out of good men whom you can bring,
 Then make them cite their evidence,
 If you love truth with true patience,
 And if you can't prepare one now, 10
 Be sure you can never do so,
 Then the hell fire try to forego
 Ready, burning with stones and men,
 For its fuel always given
 From unbelievers wrath stricken: 15
 O Prophet, then, thou shalt well hear
 Good news to men who godly are,
 Who are fond of doing good deeds
 Who refrain from doing misdeeds
 That for those men are ready made

Green gardens which are interlaid
 With everflowing streams and sweet;
 When they are given fruits to eat,
 Each time they say they are the same
 As were to them given quondam, 5
 They have a like taste and perfume
 Of the same degree maximum;
 In these gardens they find chaste wives
 With whom always they lead their lives;
 Certainly God is not weary 10
 Of giving examples petty
 Of mosquitoes or things bigger;
 Firm minded men find them proper,
 Unbelievers say unwisely,
 What means God by men misleading 15
 As many into ways erring
 As He leads to ways unpeccant,
 Serving the self-same incident?
 God does not mislead any
 those full of cor

Breakers of God's laws and contracts,
 Which their mind hates and counteracts,
 And destroyers of God's orders;
 Certainly they shall be losers;
 Why do you disobey God, then? 5
 You were dead and quite forsaken,
 God revived you, kills you, lifts you.
 You will be made to Him to go;
 Surely God made all things worldly
 To meet your needs adequately; 10
 He set firmaments heavenly,
 Seven good heavens at one time;
 He knows quite well all things to trim.

When God told the angels wisely,
 I shall create a king nobly
 On earth Khalif who rules boldly
 The angels said to God meekly,
 Why in the world do you create
 Such men as mischief perpetrate

And only do bloody actions?
 We keep praying with devotions,
 Praise Thee, repeat Thy name holy;
 Then God answered them prudently,
 I know those things which you do not; 5
 Names of all things God Adam taught,
 God placed those things before angels,
 And said, Name the materials,
 If you are fond of verity;
 They, then, said to God in reply, 10
 O God, Thou art great and holy,
 We don't know them, and them we know,
 Which Thou didst kindly, to us show
 What Thou taughtest us charitably;
 Thou art of all the things conscious, 15
 And ubiquitous and gracious;
 God told Adam to tell their names,
 And Adam names all the racemes;
 God turned to the angels and said,
 I already to you stated; .

Well tell Me, Did I not tell you,
 All heavenly secrets I know,
 And earthly mysteries I know,
 And what is well expressed by you.
 And what you hide at heart from Me; 5
 When We bade the angels clearly
 Prostrate themselves before Adam,
 And angels obeyed with freedom,
 But the devil Iblis remained
 Quite obstinate and unregained, 10
 And Divine orders he did send,
 And thus became a recusant;
 We said to Adam impecant,
 Live with your wife in this heaven
 Eat all the things of the garden 15
 That you may well find to your tast ,
 And you may choose to be the best,
 Take care not to approach the tree
 That We have forbidden strictly;
 If you do so you will be damnd

Among evil-doers condemned;
 Alas! they became transgressors
 For they both broke Divine Orders,
 Tempted by the devil foolish,
 Although them God did admonish; 3
 For this reason they were removed
 From heaven and greatly reprov'd;
 We said to both of them, Go down
 And make there your habitation;
 Of your descendants quarrelsome 10
 Some prove enemies at random
 Of others also troublesome,
 You shall live in this fixed home
 Of earth for a small period
 Adam argued greatly with God 15
 Who gave His patient attention;
 Then God granted Adam pardon,
 For He is kind and forgiving;
 We then ordered Adam saying,
 Get down both of you from heaven;

When you My Orders are given
 By any way by Us bidden,
 Then the man who does follow them
 And does not disregard the same
 Will have no fear and have no pain 5
 Of any kind to him given;
 Rejectors of admonitions,
 Falsifiers of our cautions,
 Shall be doomed to severe hell-fire,
 Made constant victims of Our ire. 4

O Israel's sons, take good care,
 The favours We made remember
 Our contracts fulfil with a will,
 And all your contracts We fulfil, 15
 Have always fear only for Us,
 Believe Our Book spontaneous
 Which We sent down on men below,
 And which attests the Books with you
 Which you had obtained already,

Don't turn agnostics foolishly,
 Do not accept a petty price
 For Our well wrought commands and wise,
 Fear Us greatly and constantly,
 Do not mix up truth unwisely 5
 With falsehood abominable,
 Do not hide truth impeccable;
 You know quite well the consequences,
 Keep firm prayer with advertance,
 Continue firmly alms-giving, 10
 Good charity well asserting,
 Take heed that you shall also kneel
 With those men who stand the ordeal;
 Why do you tell men good to do,
 Good deeds which you yourselves forego? 15
 You read the Book manifestly,
 Can you not know so much clearly?
 Ask help in prayer patiently,
 Which looks stringent generally
 Except to those who are humble,

Who lodge this hope practicable
 That they to God are bound to go
 Carried in fine without ado. 5

O Israel's sons, gifts review, 5
 The favours We bestowed on you,
 We gave you a higher place too,
 And more than others We blessed you,
 Compared with all the worldly men;
 Greatly fear the Judgment day plain 10
 On which no one expects support
 From others by any effort,
 Useless is recommendation
 Quite rejected with frustration,
 No interchange shall be approved 15
 But sinners are greatly reprov'd;
 When We relieved you from the men
 Of fierce Feroun and inhuman
 Who threw you into a trouble
 With cruelty implacable;

Slaughtered your sons with no mercy,
 Let off your women peacefully,
 You had from God a trial hard;
 When We took all of you seaward,
 We split the waters of the sea, 5
 And wisely and mercifully
 Effected your extrication,
 And wicked F-roun's destruction
 By drowning them with repression,
 You watched all this with clear vision; 10
 When We made Moosa the promise
 Of Forty Nights with emphasis,
 In his absence you turned away,
 No heed to Our words you did pay,
 And worshipped the calf foolishly, 51
 You decided to sin greatly;
 Yet still We gave you great pardon,
 And of sins made a purgation,
 That you might be to Us grateful;
 We gave the great Book and skilful,

We gave it to Moosa wiseful
 To give you an admonition,
 Then Moosa said to His nation,
 O men, you inflict injury
 Greatly and abominably 5
 On yourselves by the calf worship,
 And thus you bear a great hardship.
 Therefore you shall ask God's pardon,
 You killed each other with passion;
 But still you were very lucky 10
 For God had bestowed care kindly
 And lavished on you compassion
 And saved you from hard perdition;
 Indeed God is full of kindness
 And unlimited forgiveness; 51
 When you you said to Moosa pertly,
 We don't believe your words fully
 Till we see God with our own eyes,
 Well then, thunder on you did seize
 And you looked on with clear vision;

We made of you a reception
 After you died in perversion,
 That you might be to Us thankful;
 You saw with eyes very wakeful,
 When We cast the immense shadow 5
 Of a gloomy cloud over you,
 And sent manna and salva food,
 And said to you with promptitude,
 Eat nice things with full aptitude,
 With great pleasure and gratitude, 10
 Which We gave you with great mercy;
 They caused no harm to Us plainly,
 They worked their own great injury;
 When we said to them with pity,
 Enter the village peacefully, 15
 Eat to heart's content anything
 That you find therein quite pleasing,
 Then enter the gate with great care,
 Bowing with candour and great fear,
 Walk on of pardon suppliant,

We are prepared pardon to grant
 Of your sins and give more and more
 To doers of good with cundour;
 The sinful men changed unwisely
 Another text of fixity 5
 Into one of contradiction
 With stubbornness and perversion
 To that which was to them given;
 Theron We sent them from Heaven
 A great trouble unbreakable 10
 For their stubbornness visible. 6
 When Moosa sent a grand prayer

For granting to his men water,
 We ordered him to strike his rod
 On a stone which We to him showed, 15
 Twelve springs in abundance opened
 Then each from what spring to drink kened;
 And then We said to them nobly,
 Eat and drink what God gives kindly,

Do not prove sinners ignobly,
 Don't turn perverse imprudently,
 Never become mischief makers
 With obstinate minds and perverse;
 'When you said to Moosa pertly, 5
 We don't like one food-stuff fully
 Pray that such things God may create
 As we always formerly ate,
 As rise from the earth commonly,
 And We find to our taste fully, 10
 Our nourishing vegetables,
 Gherkins, wheat, gramme, our eatables,
 And onions we like greatly,
 Moosa said to them prudently,
 You choose a low class of rubbish 15
 In preference to food stylish,
 Go to the town, good things you find,
 All the good things liked by your mind;
 But the town is marked for
 For great misery and

The men thereof were made victims
 Of God's limitless wrath and whims;
 For they were vile unbelievers
 Of God's instructions and orders,
 They killed prophets without reason
 With insolence and perversion,
 They did mischief of all classes,
 They rejected God's services,
 They threw off Divine commands wise,
 They trespassed the bounds of service. 7

Those men who in God have belief,
 Whose minds are not bent on mischief,
 The Jews and the good Nazaries
 And the impeccant Sabaies 15
 Who in God have their good belief
 And have fear for the Doomsday chief
 And do good deeds with good pleasure
 Will get Divine rewards mature,
 God does ward off all their great cares

They shall be free from grief and fears;
 When We gave you Our covenant;
 Prominent and greatly prudent,
 We held up the Mountain of Thoor
 Above your heads with great furor, 5
 That you might take with great ardour
 What We gave you with much favour,
 And keep in mind its great details,
 That you fear Us and Our trials,
 Again you swerved from the right path 10
 And thus became fit for Our wrath;
 If God were not favourable,
 You would have been but damnable;
 And you know this great fact doubtless
 Some of you orders did trespass 15
 On the matters of Saturday,
 We cursed you and to you did say,
 You are scoffing at Us greatly,
 So become monkeys wilderly;
 We wished to set an example

Provident and formidable
 To the coming generation
 To serve for a moral lesson
 For good and pious God-fearers;
 When Moosa told his followers, 5
 God wanted them to kill a bull,
 They said in a spirit spiteful,
 You do seem to make light of us;
 Moosa found them uproarious,
 And gave the following reply, 10
 I take refuge with God calmly!
 I am among wilderly men!
 By them this reply was given,
 O Moosa, ask God to tell Us,
 If you are but solicitous, 15
 What kind of bull shall be slaughtered;
 They from Moosa this reply heard;
 God wants you to choose such a bull
 As is not old and unhelpful,
 And not very young and tender,

But middle-aged it should appear;
 Without ado do the bidding;
 They replied to Moosa, saying,
 Ask God to tell us perfectly
 Of what full colour it shall be; 5
 Moosa replied to them, saying,
 Without a doubt entertaining,
 God wants you to choose such a bull
 As has a yellow hide in full,
 It must look nice to onlookers, 10
 And not ugly to by-standers;
 They again said to Moosa thus,
 As further of God tell us
 What shall be its special feature;
 We have a doubt, We can't venture, 15
 If God pleases, we shall know well;
 Moosa these words to them did tell;
 God wants you to choose such a bull
 As no one for ploughing did cull,
 And as never the ground did plough,

Nor watering the ground did do;
 It shall be hale and free from dots;
 I hope you have cleared all your doubts;
 They said to Moosa in reply,
 Now all our doubts are cleared fully; 5
 They killed the bull accordingly,
 They did not make a show foolishly 8

One of you killed a man wildly
 You threw the great blame wilderly 10
 On each other unwittingly,
 Imprudently and recklessly,
 God wished to make a detection
 Of what you hid in perversion;
 Therefore, We bade you to cut it 15
 Into pieces with great spirit;
 In this way God will raise the dead,
 He shows wonders before you made,
 That you may learn to act wisely
 Again your minds turned stiff badly

Even after this incident,
 They were like matter petrescent,
 Or even harder than a stone
 Owing to foolish perversion;
 Some kinds of stone are to be found 5
 From which issue streamlets renowned;
 When cracks are made in some of them,
 Some water, if not much, does stream
 Out of them conspicuously;
 There are some stones evidently 10
 That roll down from great mountain heights
 For fear of God from their high sites;
 God is not blind to follies;
 Do you still hope these men turn wise
 And embrace the faith taught by you, 15
 Hearing God's words some of them do,
 But after hearing alter them,
 They know well that wrong it does seem;
 And when they meet the believers,
 They say with minds greatly perverse,

They embraced the faith prudently;
 When they meet their friends secretly;
 They begin grumbling privately;
 That you tell believers such words
 As to you God's teaching affords; 5
 And thus in consequence thereof
 By false logic they beat you off,
 And prove that all their texts God gave,
 Can you not so much prudence have?
 Do they not know that God knows well 10
 What they hide or expressly tell?
 Among them there are some such men
 As can't read and the Book can't ken,
 They use sophistry plausible
 They look outwardly sensible, 15
 The chief evil with them is this;
 They write Books with their hands unwise
 They say they were by God given,
 To get some price for them often;
 They are consigned to perdition

For their obstinate perversion,
 For writing them themselves falsely,
 And by selling earning money;
 They always said imprudently,
 Hell-fire can't touch us completely 5
 Except for a very few days;
 Put them this question with aptness:—
 Did you from God take a contract
 That He may never break the pact?
 You show as God's words of your own 10
 For which you have not God's sanction
 And of which you are not certain;
 Those who do evil deeds often,
 And are overwhelmed by their sins;
 Are doomed to hell in consequence, 15
 Where they shall remain for ever;
 Those who take the faith with fervour,
 And always do good deeds only,
 Live in heaven eternally.

When We took the great avowal
From the offspring of Israel,
Worship God and nothing besides,
Serve your parents your earthly guides
Behave well to your relations,
Helpless paupers and poor orphans,
To all men speak amicably,
Steadily say timely prayers,
Continue to prove alms-givers;
Then all but a few turned away,
To Our Commands no heed pay,
You are inured to wreck the faith,
And go away from the right path
When We took the covenant from you,
Wretched bloodshed you should not do
Do not banish men from their homes,
You took the pact into bosoms,
You testify to it fully,
Again murders you made many,
And banished from homes your tribesmen

And their foes' sides you had taken;
 When you seized in war prisoners,
 Or when to you came survivors
 Captured and brought to you in chains,
 You ordered them with petulance 5
 To spend for you their vast money,
 You set them free violently
 Even though you were forbidden
 Such wrong notions to entertain;
 Why do you believe in some parts 10
 Reject other parts as mere orts
 Of the Book that was given you;
 What trouble does he undergo,
 Who such sins is quite prone to do
 Not liked by any man or you, 15
 In return for the great sins done
 Except worldly life's damnation
 And hell-fire and deep perdition
 Made ready on the Judgment day?
 God does not wash the sins away,

God is not blind to your follies,
And your sins and contumacies;
These men prefer worldly profits
To the Judgment day benefits.
Then there shall be no lessening
In their punishment unfailing.
None can make an intercession
To bring about their salvation.

Indeed We gave Moosa the Book,
And Books prophets after him took, 10
From Us with great obedience,
We gave Jesus of great prudence
Mary's son of toleration,
Full of Divine information
Great Divine manifestations, 15
And immense Divine injunctions,
We made great corroborations,
And also great explanations
Of His soul's sanctification

For the world's great satisfaction:
 When the Prophets brought you orders
 From Me not liked by you perverse,
 Did you not prove quite arrogant,
 And prove that you were recusant? 5
 Some orders you denied basely,
 Some prophets you killed cruelly;
 They always said petulantly,
 Our minds are covered entirely;
 Hence God's wrath injured them fully 10
 For base denials and silly;
 Only a few the faith embraced;
 And when from God came the Book blessed
 Which corroborated the Book
 Which they from God formerly took, 15
 In spite of their own foretelling
 To infidels of its coming,
 They themselves proved great rejectors;
 Alas! God's wrath on deniers!
 Sorry they buy for lives of theirs

Wilful recusancy perverse
 And disbelief in the orders;
 God always sends by His good grace
 Through devotees whom He blesses;
 Then falls wrath on wrath as God likes 5
 On the rejectors of ethics;
 Insult and injury had they
 Who from the good faith turned away;
 When they were told to place belief
 In great Divine orders and chief 10
 Which had been to them by God sent
 They said with mere faith apparent,
 We believe what to us God sent
 And reject other Books present;
 In fact this is veritable, 15
 This confirms Books obtainable
 With them which they got already;
 Put them this question candidly!
 Why did you kill reasonably
 God's prophet who came formerly,

If in God's words you have belief
 And you are not prone to mischief?
 Moosa brought to you plain commands
 And you proved followers like friends,
 And after his disappearance 5
 You worshipped the calf with incense,
 And you became very perverse;
 And when We took a binding terse
 Very agreeably from you,
 We held up the Thoor with ado 10
 Above your heads manifestly,
 And told you unmistakably,
 Follow the covenants fully,
 Hearken Our orders carefully,
 You said with honesty outward, 15
 We trust in these rules straight forward,
 But we can't practise them in life,
 For your minds were bent on mischief
 And the calf took a firm footing
 In your minds greatly wavering;

Say, then, to them, O Prophet wise,
 Quite wrong is what your faith teaches
 If you can admit faithfully;
 Say thus, O Prophet, prudently,
 Was the Judgment day specialised 5
 By God for yourselves signalised
 Exclusively of other men?
 You would choose death, were you true, then;
 'They won't choose death for their misdeeds;
 Which they do with open eyelids; 10
 Certainly God knows the perverse
 And knows quite well unbelievers;
 You will find they are more greedy
 Of the worldly pleasures filthy
 Than all the other worldly men, 15
 More than the polytheists even;
 Everyone of them is sure
 He lives a thousand years secure;
 This hope of living many years
 Scarcely the burning hell-fire spares;

God sees all their deeds perfectly,
 God can see best, you know fully. 11

Say to them, O Prophet clearly
 Say these words unmistakably, 5
 Such a man is sinful as well
 As denies trust in Gibræel
 That he brought you the Book full-well
 Which you did cast away pell-mell,
 By God's orders to him given 10
 Which ratifies the Books olden
 And is a guiding Book and neat;
 The good news to good men transmit,
 That man is an unbeliever
 Who trusts not in God with fervour 15
 And in angels, Gibræel, Michael;
 With the faithless God does quarrel;
 We sent you manifestations
 Which conduced to full convictions;
 You all proved ardent believers

But the undutiful perverse;
 When they took a covenant freely
 With their own hearts unoppressedly,
 Some section of them or other
 Disregarded it with stupor, 5
 Many became unbelievers
 And vile and utterly perverse;
 When you from God reached a Prophet
 Who confirmed the Books you did get,
 In spite of the Books you possessed 10
 Against them you did well protest;
 Perverse became a great party
 Denied the Book maliciously
 As if it had no prevision
 Through foolishness and perversion; 15
 They followed Satan's ill-preaching
 While Sulaiman had been reigning;
 Sulaiman did n't turn unfaithful,
 Devil's pupils turned unthankful,
 And taught men perverted magic,

And gave instruction eccentric
 In what was to the angels sent,
 Harrooth and Marrooth important,
 They did not instruct men at all
 Till they declared life a trial; 1
 So turn not ungodly at all
 Loving the world ephemeral;
 Men learnt the mischievous magic
 By which by mischief Satanic
 They bewitched husbands and their wives 10
 Separated and hurt their lives;
 Those sorcerers were quite harmless;
 Except with God's orders and grace
 They worked no witchcraft pardonless,
 And they did no mischief graceless 15
 But the men learnt mischievous arts
 And caused great harm to their own parts;
 Their trade was very profitless;
 Fully and clearly knew the Jews
 Their trade at all was of no use;

They lose the Judgment day rewards
 By disregarding Divine words;
 What a pity for the poor men!
 They prefer hell-fire unbroken!
 They their own whole lives sacrifice, 5
 For vile magic them nullifies
 God grant that they were well aware
 Of the evils which they quarter!
 Had they turned pious and Godly,
 They would have earned rewards surely 10
 Good rewards from the almighty;
 Would that they at knew atleast this much,
 How much their vileness God does touch! 12

O God and yeilding believers 15
 Who try to prove good God fearers,
 And have full faith in God's favour,
 Trust in His Orders with ardour,
 Dont make a habit of saying,
 God's Orders we are refusing,

But say, we take them and hearken;
 Perdition awaits faithless men;
 The ungodly, the Book having,
 And polythesists greatly erring,
 Hate to see your good condition 5
 Or any good of perfection
 From God you may be receiving
 For the good deeds you are doing;
 God reserves favours and mandates
 He loves men, them never He hates; 10
 When some Divine texts We cancel,
 Or cast them behind the back well,
 We bring for the men texts better,
 Or texts which may be similar,
 And, We entrust them to your care; 15
 Don't you know that God has power
 Over all things small or bigger
 And that He has authority
 So large that it extends fully
 Over all the earth and heaven

Which can be plainly seen by men?
 You can't friend or helper
 But God, of the worlds the Creator;
 Do you beseech from the Prophet
 As was done from Moosa thereat? 5
 He who talks words quite ungodly
 And avoids talking words Godly
 Is swerving from the broad right path;
 Book-owners do ruin your faith,
 Instruct you to quit the right path 10
 After you did embrace the faith
 And turn utterly infidel;
 They give you these instructions well
 Because their hearts have great envy
 Although they learn the truth fully; 15
 Therefore, forgive or forget them,
 Do not vex yourself with the same,
 Until once more God sends orders;
 God has unlimited powers
 Over all the things small or great;

The prayer habit cultivate,
 And continue good charity
 Carefully and connectedly;
 For that good that on earth you do
 You shall except a reward due; 5
 You shall always keep this in mind
 That God sees with vision refined
 All the actions you are doing;
 They are always bent on saying,
 None but the Jews and Nasaries 10
 Enters heaven and attains bliss;
 These are mere sophistications
 And the outcome of perversions;
 Say to them, O Prophet, wisely
 Bring manifestations, any, 15
 If you are fully truth-loving;
 Surely to heaven entering
 He who fears God is entitled
 And has good deeds always handled;
 Such men will have no fear or grief

On the awful Doomsday and chief 13

The Jews were always muttering
 Nasaries' faith was aberring
 It was without a foundation 5
 Out of envy and perversion;
 The Nasaries always prattled
 The Jews had a faith unbridled
 Without any good foundation
 They spoke thus in contravention; 10
 They all have the Book heavenly
 And they read it unfailingly;
 The unlettered also said so,
 God decides them without ado,
 On the Doomsday decides matters 15
 On which their conjecture differs;
 Who is considered more perverse
 Than he who instructs believers
 Not to mumble God's name at all,
 And proves of the mosques a rival,

And makes all attempts possible
To ruin mosques admirable?
Men were by such men prevented
Without the least feeling of dread
From going into mosques with faith; 5
For these losers of the right path
Debasement on earth is waiting,
Hell-fire on the Doomsday raining,
East and west are God's possessions
Which exclusively He well owns; 10
To what side you turn with patience,
Searching for Him with endurance,
You will find God on the same side
For the cause that God does abide
In all the things, knowing all things; 15
In the world, knowing all beings,
They erred greatly and hopelessly,
They said quite improvidently,
God possesses His own children
Good God! Nonsense they have spoken!

Heaven and earth are owned by God,
 They are His property avowed;
 All the things are in His control,
 He made heaven and earth loyal;
 When He desires to do a thing
 He says, Be done without doing 5
 And well done you will find the thing
 Although it He is not doing
 The unlettered said foolishly,
 Pertly and contumaciously,
 Why does not God converse with us? 10
 Although we are solicitious?
 Why do no commands come to us
 If of all things He is conscious?
 They always slid in the same way
 As men of ages gone away;
 They made the same contradiction, 15
 Their minds had a like perversion;
 We explained many things clearly
 To those who bankered prudently;

We sent you out with a true faith
 That you show men the gospel path
 And fill men's minds with awe and fear;
 You shall not, therefore, interfere
 With profane and hell-doomed mortals, 5
 Do not respond to their details;
 The Jews with you never agree
 Nor do the Nasaries fully;
 They won't take the faith taught by you;
 Say to them, then, without ado, 10
 This is the right path by God shown;
 If you accept their perversion
 And follow their filthy notions
 After getting God's instructions,
 You shall find no helper or friend; 15
 If those to whom We Books did send
 Read and understand them fully,
 They will in them put faith surely;
 But those who reject them all sure
 Of incurring God's displeasure

Who rejects them unfailingly
 For their perversion suitably;
 And they shall be damned hopelessly
 Largely and irretrievably. 14

5

O yeilding sons of Israeel,
 Recount the gifts celestial
 Which We conferred on you greatly
 Usually and previously
 Conferred with great favour on you, 10
 We gave you a higher place too,
 Than many other earthly men;
 Therefore, dread the Judgment day plain,
 When no one can pay others' dues,
 No barter is brought into use, 15
 And no help is available,
 No advice is permissible,
 Intercession is of no use,
 Plausible pleas God will refuse!
 When God Abrahman in words tried

But he all His orders carried;
 Then to God to Abraham thus said,
 Among men you shall take the lead,
 We wish to make you a leader;
 Then Abraham made this prayer:— 5
 To one of the sons of my blood
 God, grant prophetship and priesthood,
 God then said to Ibrahim thus,
 It is denied to men vicious,
 To the perverse it is denied; 10
 God still further to him thus said,
 We made Kaba, for men's worship,
 A place of men's peace it We keep,
 You shall regard Abraham's place
 As your place of prayer always; 15
 We sent these orders in detail
 To Abraham and Ismaeel,
 Keep clean Our house for outsiders,
 Local residents and bowers
 And in good prayers prostraters;

And when to God Abraham said,
 Let this a peaceful town be made
 By You kindly, O Creator,
 Its inhabitants fruits favour
 Who trust in Divine unity 5
 And trust the Judgment fully;
 God gave the following reply,
 He who denies the faith greatly
 Shall have but short lived enjoyment,
 Hell-fire on the day of Judgment; 10
 When walls Abraham was making,
 The walls of Kaba abiding
 With Ismaeel's great assistance
 He went on giving utterance
 To the following good prayer, 15
 O God, this service we offer
 Accept with kindness and favour;
 No doubt You hear and know full well;
 Make us your devotees special,
 And Our progeny devotees,

Show us all the ways of Haj please,
 And the ways of all other rites,
 Take care of us and all our rights,
 Thou art quite kind and forgiving;
 Choose a prophet well instructing 5
 For them from their own society
 That he may read the text wisely
 To them quite unmistakably,
 Nobly and very distinctly,
 And teach them the Book and wisdom 10
 And render them sinless therefrom;
 Thou hast full knowledge and power,
 For thou art the wise Creator. 15

Out of Abraham's sect sober 15
 Whose members are minded nobler
 And prayerful and submissive
 Only he proves insubmissive
 And from the right path turns away
 Who does of himself a fool play;

We did on earth Abraham choose,
 On the Dooms-day he ranks pious;
 God said to him manifestly,
 Obediently adore Me;
 Abraham gave God this reply, 5
 I am resolved to adore Thee
 Who art the wisest protector
 Of the worlds and their sole protector!
 Abraham gave his sons orders
 As mandates of the Saviours; 10
 And Yacoob gave the same orders
 To his sons not to turn perverse,
 He said to them, good believers,
 O my sons, never turn perverse,
 God for you this faith selected. 15
 In this way your lives you shall lead,
 Don't waste your lives without Islam;
 Had not been present with them
 When Yacoob questioned his sons thus:-
 What deity precarious

Do you worship after my death?
 And what undeniable path
 Will you select after my death?
 In what way do you shape your faith?
 They said to Yacoob in reply, 8
 After your death evidently
 We shall worship the same deity
 Whom you, your ancestors mighty,
 God Abraham and Ismaeel
 And renowned Ishak worshipped well; 10
 The same one and exclusive God
 We too shall worship with minds broad;
 This generation passed away
 What they sow the same crop out they
 As you sow, so you can't but reap 15
 You can't expect the claimantship
 Nor the responsibility
 Of what others did knowingly;
 They all said to you in this way,
 Convert yourselves quickly, we say,

Into the Jews and Nasaries,
 And that is the way to be wise;
 Give them the following reply,
 We appertain reasonably
 To noble Abraham's section, 5
 Abraham had no perversion,
 He was never a polytheist,
 In believing God we persist
 We believe what God sent to us
 To Abraham who was pious 10
 To Ishak, Yacoob, Ismaeel
 And to their progeny quite well
 To renowned Moses and Jesus
 And all other Prophets pious
 Who came with God's wise injunctions, 15
 And we follow their instructions,
 We are resolved no to deduct
 From the glorious usufruct
 Of the Prophet's number perfect
 Even one Prophet in effect;

From the full number of Prophets
 We shall not become apostates,
 We only to God surrender
 And His own worship we render;
 If they embrace the faith like you, 5
 They take the right path as you do;
 On the other hand if they fight,
 And to war themselves they incite,
 God is more than a match, be sure,
 For them who have God's displeasure 10
 And He helps you with full pleasure
 For your conduct of good mature;
 And He hears and knows all things well;
 God coloured our faith impartial;
 Whose faith can be coloured better 15
 Than the faith of the Creator?
 Say to them, O Prophet, wisely,
 Why do you make controversy
 With us on the matter of God?
 You had better see with minds broad,

He is God of us all and you,
 Of our deeds we get our rewards due
 And of your deeds rewards get you
 You shall get all your rewards due;
 We keep our faith unpolluted, 5
 Why do you say uninstructed,
 Wise Abraham and Ismael
 Ishak, Yacob and his sons all
 Were either Jews or Nasaries;
 Put to them, then, this question wise, 10
 Were you better informed of it
 Or has God more advertance right?
 What man can be found more perverse
 Than who hides His evidence terse?
 God is not blind to your actions 15
 And of your reckless perversions. 16

This generation passed away,
 The rewards of their deeds get they,
 The rewards of your deeds get you,

And for the actions that they do
 You are not deemed responsible;
 Now say the fools detestable,
 What made men change the direction
 Of original prostration? 5
 Say to them; then, O Prophet wise,
 East and west are kingdoms of His;
 Whomso He likes, He shows His path,
 Provided in God He has faith;
 We made you a middle section 10
 That the Prophet gives protection
 And keeps keen watch on you always
 And to you zealous words he says;
 We fixed the latest turning side
 To see who will with care abide 15
 By the warning of the Prophet
 And who pays a deaf ear to it,
 And from good words who turns away;
 This change in the turning, We say
 Was great to the rebellious

But to those whom the path God shows
 This had made no change serious;
 God takes no measures ruinous
 To your faith which is unfailing;
 God is very kind and loving; 5
 We saw you face the sky often
 We tell you prudently, good men,
 You may turn any way choose you
 But in prayer you shall do so
 That facing the Grand Mosque you stand, 10
 In all places the Mosque subtend.
 The Book-owners know fully well
 That the order is logical
 And that it was by God given
 And for men By God well chosen; 15
 God does not ignore what you do;
 Although great arguments make you
 With the men, the good Book owning,
 They won't accept your side facing;
 You can't accept their turning

Some of them refuse to abide
 By the instructions of others,
 Among themselves, being perverse;
 In choosing their own facing side
 If by their wishes you abide 5
 After you got God's commission,
 You, too, are choosing perversion;
 Those men to whom the Book We gave
 A complete cognizance can have
 Of the Prophet that to them came 10
 As clear as does abide in them
 The cognizance of their own sons,
 But some of them made digressions
 And hide the truth fraudulently,
 Although they are certain greatly 15
 That the truth from God proceeded;
 Do not become doubters wretched. 17

All men have a side determined
 In turning in prayer assigned;

So then work hard in doing good
 With persistence and hardihood;
 Wherever you happen to be,
 God brings you together wholly;
 By all means God has full power 8
 Over all things found all over;
 Whatever place you have to leave
 Turn to the Grand Mosque perceptive;
 Certainly this is God's order;
 God ignores your actions never; 10
 From whatever place you go out
 Turn to the Grand Mosque without doubt
 Wherever you happen to be,
 Do so always unfailingly,
 So that your perverted rivals 15
 May not find an occasion false
 To create a dispute with you
 And erroneously argue;
 They are but greatly fault-finding
 And good faith greatly rejecting;

Do not take heed of them at all,
 Have fear for Us devotional,
 So that We may on you bestow
 The fullest favours We can do,
 And that you may take the right path, 5
 And fervently practise the faith;
 As the Prophet to you We sent
 Reads you Our Orders important,
 And makes your minds perfectly clean, 10
 And teaches you the Book Divine,
 And tells you great words of wisdom,
 So he gives words you know seldom;
 Remember Us with thankfulness,
 We remember you with promptness, 15
 Thank Us, sceptics do not become
 Contumacious and frolicsome. 18

O men who have the faith lightsome,
 Making you happy and gladsome,
 Follow the faith with great patience,

In prayer ask Our assistance,
 Constantly pray for Our guidance,
 No doubt God helps men of patience;
 Never suppose without insight
 That men killed for a Divine right 5
 Are only dead without profit,
 They shall derive no benefit;
 Remember, they are quite alive,
 But you cannot this fact perceive;
 We always try you in great fear 10
 And in a state of great hunger
 And shortages of lives and goods
 And fruits and necessary foods;
 Give the good news to the patient,
 To men in trouble suppliant, 15
 Who are always inured to say,
 We are Divine property gay,
 And we are bound for Him gaily,
 They get rewards severally
 From the Creator doubtlessly;

They, then, are to take the right path
 And endure hardships for the faith;
 Safa, Marva, places pleasing,
 Are the souvenirs enduring
 Of the Supra mundane Deity; 5
 Whoever does Haj faithfully,
 The pilgrimage to Mecca great
 Or only Umar delicate
 Is not supposed to commit sin
 By walking too and fro between, 10
 The whole distance of the places
 Safa, Marva of sacredness;
 Whoso does good of any kind
 God's due favours therefor will find,
 The Omniscient knows him well; 15
 Those who Divine orders conceal
 Which We had sent for guiding men
 And which We sent in Books given
 Are greatly by God forsaken
 And are by chiders browbeaten;

But We notice those who repent,
 And seek the way of improvement,
 And show good paths to other men;
 I am excessively humane,
 And I am highly forgiving; 5
 Surely the men the faith spurning,
 And without faith the last breathing,
 On their heads God's reproof heaping,
 Are angels' great reproof earning,
 And deserve men's constant chiding; 10
 They are doomed to this condition
 Of pernicious reprimansion,
 Uncared for they are forsaken,
 No mitigation is given,
 They shall have hopeless damnation; 15
 Your legal Deity is One,
 Only One and nothing besides;
 In Him intense kindness abides,
 And forgiveness of immenseness,
 For He has measureless goodness. 19

We can obtain proofs measureless,
 Manifestations of clearness,
 Of the guiding Supreme Being,
 We are undoubtedly finding
 In the construction of heaven, 5
 Of the earth with the great burden,
 In successions of night and day,
 In the broad seas, ships sailing gay,
 Carrying useful goods for men,
 The dry hard earth blooming and green, 10
 Made so by rain water-falling
 Which God from heaven is sending
 On which all kinds of beasts and birds
 Are found scattered in flocks and herds,
 The blowing winds, the clouds handing 15
 Between heaven and earth moving
 And these are huge proofs and sterling
 Of God's greatly interfering
 In the worldly machines running
 For men invested with good

But there are men of impudence
 Who include in God all foul things,
 Merely earthly and unseenly,
 And lavish love on them blindly,
 As much as on God they lavish 5
 But pious men God's worship wish;
 When the perverse get their trouble
 Then only they grow tractable
 Then they come round perceptibly
 And begin realise clearly 10
 God has unlimited power
 His resentment is hard to bear;
 Those who act up to what men tell
 Will part from them and suffer hell,
 All the connected links broken, 15
 They are entirely forsaken;
 The subjugated men then say,
 When once to meet them we assay,
 We meet them, but from them we part
 As they from us always depart;

God does make their attempts futile
 They can't evade hell-fire awhile. 20

O men, eat well things permitted,
 Found on earth not prohibited, 5
 Don't follow with minds of evil,
 In the footsteps of the devil;
 Of course he is your enemy
 He tells you wrong words and filthy,
 Impells you to show as God's words 10
 The foolish words of weak niggards
 For which you don't keep God's warrant,
 And which by God had not been sent;
 When they are told undoubtedly
 To follow God's orders rightly, 15
 They only say disputably
 They follow the faith certainly,
 The faith of all their forefathers,
 Though they have not kept God's orders,
 Though they know no Divine orders;

We may well compare the perverse,
 Faithless, reckless human beings,
 About God with such misgivings,
 To beasts which heed not their master,
 To calls and cries pay a deaf ear, 5
 Although he is pursuing it
 So deaf, dumb and blind and unfit
 Are the perverse men and reckless,
 That they can't understand goodness;
 O pious men who God believe, 10
 Eat good things We to you did give,
 Prove thankful to the All-mighty,
 If you wish to serve faithfully
 As the slaves of the all-ruling;
 God has forbidden the eating 15
 Of foul dead flesh putrefying
 Blood and pork unpleasant looking,
 And the flesh of an animal
 For anything but God marked well;
 Whoso is hungry intensely,

Eats them, not for his taste merely,
 And not even excessively,
 Is not deemed acting sinfully;
 Even then God is forgiving
 And intense kindness bestowing; 5
 Those who hide of the Book Divine
 Some portions sent by God benign,
 And sell the Book for a small price
 Do fill with fire their own bellies;
 To them not a word God does say, 10
 On the approaching Judgment-day,
 God does not wash their sins away,
 To such men God no heed does pay;
 They suffer severe punishment;
 Those who choose wrong ways and peccant 15
 Neglecting right quite impeccant,
 Will be choosing pain abundant,
 Neglecting pardon provident,
 And salvation of deeds peccant,
 And are prepared for perdition;

By mysterious transmission
 God sent the Book with verity;
 Those who deny the Book partly
 Create a gulf of difference,
 Of the fullest improvidence. 21 5

You can have a full assurance,
 And perfectly great confidence,
 'That goodness lies not in turning
 'To the east or west facing; 10
 But with certainty remember
 'That it lies in faith with fervour
 In God and the great Judgment-day,
 In the Book of the Divine way,
 In the angels and the prophets, 15
 In extending out of estates,
 Or out of your possessed money,
 For love of God in charity
 To the poor and poor relations,
 Houseless travellers and orphans,

Poor beggars and servants helpless,
 In offering prayers priceless,
 In alms-giving unfailingly,
 In fulfilling contracts fully,
 When once they are made willingly, 5
 In being firm in poverty,
 In ill-health or ceaseless fighting,
 Such men in fact are God-fearing;
 They are truly truth respecting,
 And towards goodness are turning; 10
 Listen, then, O good believers,
 In case of intended murders,
 The law of revenge is cited,
 That you practise it well heeded,
 Freeman slaughtered for a freeman, 15
 Villain offered for a villain,
 Woman murdered for a woman,
 When the rival prays for pardon,
 Spite shall be sought in perfection,
 And a full demand may be made

From whom the crime perpetrated,
 That is, from the true murderer;
 This is God's allaying order
 Which arises from mere pity;
 Who transgresses it stubbornly, 5
 Shall be condemned to perdition;
 This is the law of talion
 Do not distrust this Divine law,
 If you truly have Divine awe;
 O wise men who have Divine fear, 10
 Practise it in your life's career,
 Your lives secure safety from it,
 With care no breach of it commit;
 Then only you prove God fearing,
 And greatly doing God's bidding; 15
 God enjoins on you this duty
 That you act up to it fully,
 In case any man is dying,
 His full property bequeathing,
 For undoubted distribution

With plain wishes of division
 Among parents or relations,
 Carry out all the conditions
 Of the so given testament,
 If you fear the Omnipotent; 5
 And those who hear the testament
 And change it with minds impudent
 Shall be considered as sinners;
 Indeed God sees and knows swervers.
 He who suspects iniquity,
 Or a criminal tendency 10
 On the part of executors.
 And secures a correction terse
 Made by the same executors
 Is not numbered among sinners;
 Truly God is quite forgiving, 15
 And immense kindness bestowing. 22

Listen, again, O believers,
 Fasting is made your duty terse

In agreement with past ages
 Of those men of perfect goodness
 Who kicked the bucket before you
 That you full fear for God may show;
 The fasting days are limited,
 He among you laid up in bed, 5
 Or bedridden with an illness,
 Who in a foreign land journeys,
 And is therefore rendered unfit
 For observing the fasting rite
 During the specialised season 10
 Shall undergo the starvation
 For the exact number of days
 After the season elapses;
 Those who can't fast feed a poor man;
 He who spends more in feeding men 15
 Shall receive a better reward;
 Fasting brings great rewards forward,
 If you can only realise it
 And consider the matter fit,

It was the month of great Ramzan
 In which was despatched the Quran
 For teaching and guiding the men;
 In it are guiding rules written,
 And God's best orders are chosen,
 In it decisions are given 5
 Of right and wrong intransient,
 He among you who is present
 During the month shall keep fasting;
 He who is ill or travelling,
 Observes the fast so many days 10
 After the season elapses;
 God wants to make the rite easy
 He makes it not hard bitterly
 For you, that you do it gladly
 And to make up the number try 15
 And serve Him by abiding by
 His great orders unfailingly,
 And you thank Him for His mercy
 By doing this Divine duty;

And when my devotee enquires,
 And My attitude he requires,
 Say to him, O Prophet, wisely,
 I am at hand to hear promptly
 And grant all the prayers he says
 If nobly and rightly he prays; 5
 He should do My orders promptly,
 He should place his full faith in Me
 That his life may be successful;
 You have Our permission in full
 To go to your wives in the nights 10
 In this month, putting up the lights;
 For wives serve you for your clothing
 And they serve you as your bedding
 And you serve them for their bedding
 And you serve them for their clothing; 15
 God knew that you turned dishonest,
 And you became sinners unblest,
 God bestowed on your attention,
 And of your sins He gave pardon,

Go and enjoy with them freely
 Avail yourselves decidedly
 Of the kind Divine permission,
 Eat and drink until dusk is gone
 And white dawning light appears, 5
 But keep fasting till day withers,
 And the dusk of night approaches,
 Avoid touching wives with firmness
 While the day is still enduring,
 In the day time keep worshipping 10
 In mosques with earnest devotion;
 These are God's laws of starvation,
 Do not approach your wives even,
 God thus gave His orders to men
 That they may avoid transgression 15
 And they dread sins and perversion;
 Don't enjoy the goods of others
 Without a legal claim and terse,
 Don't drag men to courts sinfully
 To get part of their property

Or the whole of it greedily,
 You know the consequence fully. 23

Men may make of you enquiries,
 Moon's rules to epitomise, 3
 They may ask you with anxiety,
 Say to them, O Prophet, wisely,
 The Moon is especially meant
 For counting days with refinement,
 She is a guide on all matters, 10
 For all the earthly-God-fearers,
 Optional and compulsory
 Of fixing rites of men rightly,
 Of fixing Haj days specially,
 In the Moon is no sanctity, 15
 You need not walk behind her back
 In your houses and no heed take,
 But truly there is sanctity
 In taking care obviously
 To avoid the things forbidden

Under the welkin of heaven;
 Then, as you may choose, walk freely,
 Fear God and you will be happy;
 In support of Divine faith fight
 With men who fight with you with spite; 5
 Do not transgress Divine orders,
 And in truth god hates transgressors;
 Wherever you find them, kill them,
 Whence to try to drive you they seem,
 Drive them out quickly from the same, 10
 Don't show any mercy to them,
 Mischief is harder than murder;
 Fighting near mosques never prefer,
 It is wrong for you to fight there,
 Unless your foes there wars declare, 15
 So if they fight with you, kill them
 Kill infidels who have no shame
 And they shall have this hard treatment;
 If they repent and turn prudent,
 God will be forgiving and kind;

Fight till an end of war you find,
Until mischief ends perfectly,
And they embrace faith faithfully;
If they retract, none has danger
Except infidels sillier; 5
The honoured month has its equal
In an honoured month natural;
Sanctity lies in doing good
Fetching rewards in plenitude;
If you any man endangers, 10
You shall hurt him without remorse
In return for the harm done you,
In quite the same way he does do;
Fear God and make sure that He stands
By those who fear Him and commands; 15
Spend something in vindication
Of God's faith with veneration;
Do not ruin yourselves at all,
Do good with faith perpetual
In fact God is very loving

For those, who do good not swerving;
 For God's sake do Haj and Umer;
 If you anything does hinder,
 Renders you to do it unfit,
 And if this rite you preternit, 5
 Then you may make an offering
 You can with ease be procuring;
 Take care you never take a share
 The offering its end may have
 Its consummation in its place; 10
 Who among you has an illness,
 Or has in the head a great pain,
 Shall for three days fasting remain,
 Or he may feed six men instead
 Or a goat is immolated 15
 And offered to the good diet;
 He may perform this leisurely;
 Who does Haj and Umer fitly
 Only simultaneously
 Offers what is available;

Who finds nothing obtainable
 For giving as an offering
 Shall for three days remain fasting
 During the Haj with devotion
 And shall fast with great abstention 5
 On returning to his own place
 For a period of seven days;
 A total of ten days they make;
 The rule is made for that man's sake
 Whose family does not betide 10
 In nearness to Kaba reside;
 Fear God and have an assurance
 God hates sinners with ire immense 24

Haj lasts for a few months numbered, 15
 He who performs Haj as ordered
 In the months appointed therefor
 Shall avoid foul words and bitter,
 Breaches of rules and shedding blood
 During the fixed period;

God knows the good actions you do;
 Always take your money with you,
 Always spend your pocket money;
 It is better than beggary
 In doing this rite fervently; 5
 O wise men, fear Me completely;
 You are not becoming sinners
 If you become money-seekers;
 Earning is possible only
 By practical Divine mercy; 10
 When you return from good Arfat,
 Reach Muzdelfa and pray thereat;
 Keep on counting beads as ordered,
 In ignorance you were covered
 Previous to this certainly; 15
 Then quit the place unitedly
 Which all men leave decidedly
 Then you shall ask of God pardon,
 For God is kind in perfection
 And is completely forgiving;

When the rites of Haj are ending,
 Repeat God's sanctified nomen
 In the same way as you waken
 Your memory of forefathers,
 Remember God with treble fears, 5
 And with tenfold solemnity,
 Those men who say to God blindly,
 God, supply our necessities,
 Supply all our worldly wants please,
 Shall have no share on the Dooms-day, 10
 Those men, again, who to God say,
 Supply all our worldly wantings,
 And give on the Dooms-day good things.
 Save us from the hell-fire burning,
 Are heavenly rewards getting 15
 From God for all the actions done,
 God does quickly their shares reckon;
 For the few days God's name repeat
 Which are prescribed by God for it;
 He who returns two days early

And hastens home with anxiety
 Shall have no sin to account for;
 He who halts there for two days more
 And reaches Mecca two days late
 Shall commit no sin implicate,
 Provided he is God-fearing; 5
 Fear God greatly and be knowing
 You will before Him be gathered
 On the day finally ordered;
 There is some such imprudent man
 Who tells seeming good words and save, 10
 And thus seeks to gain your pleasure
 And cites as God's legislature,
 And produces false evidence
 In proof of Divine assurance
 For all the fraud he has at heart; 15
 He is your foe doing you hurt;
 When he leaves you, he goes about
 Doing silly deeds without doubt,
 In all the world mischief playing,

And all the fields devastating,
 Or other men's cattle driving,
 And engaged in mischief-making,
 God has such a silly habit,
 This mischief God does not permit; 5
 And when to fear God he is told
 In mischief he becomes more bold;
 For his sins he is thrown in hell;
 Beware always this fact full well
 That hell is a place of hard pain; 10
 And there is some such man, again,
 Who tries to secure God's pleasure;
 God loves good men of adventure
 And is kind to His devotees
 Who hate wretched atrocities; 15
 O good men who are with faith wise
 And in you virtues fertilise
 The Islam's range fully enter,
 In Shaitan's service don't waver,
 In Shaitan's footsteps never walk,

From his teachings your souls well balk
 He is your enemy, no doubt,
 If you pertly the faith throw out
 After orders you did receive,
 Manifestly you should perceive 5
 And take care that God is severe
 With men who slide off without care,
 God has power overwhelming
 And dexterity outwitting;
 Apostates seem to be balking 10
 That God and angels are coming
 In a cloud for giving judgment,
 And effecting a settlement
 Finally of the whole matter;
 You know all disputes you refer 15
 To God for His full disposal
 And for His decision final. 25

Enquire of the Israe
 If We gave to Our favourites

Some of the manifestations;
 Whoever makes abjurations
 And changes what God had given
 After he has them well taken
 Shall be doomed to severe hell-fire 5
 And to God's implacable ire;
 The world's pleasures are attractive
 To infidels insubmissive;
 They treat with scorn the believers
 And admirable God-fearers; 10
 In fact on the day of Judgment
 Believers get a good treatment,
 God is generous to those men
 He likes and confers gifts choosen
 In an unlimited measure; 15
 Men had the same faith by nature,
 But God despatched Prophets to earth,
 That they spread the gospel with mirth,
 And fill men's minds with awe and fear,
 That men's misgivings He might clear,

He did send down correct Scriptures
 To set right all their departures
 From the good faith original
 And on points on which they quarrel
 To dispel all superstitions; 5
 Those men who have wrong convictions
 To entertain great doubts began,
 Though they received Books from heaven,
 They altered them after receipt
 Merely out of mutual spite; 10
 Certainly God did show the truth
 On points they had great doubts forsooth,
 Only to good and pious men;
 Surely God brings those men chosen
 To the right path as He pleases 15
 Do you think you find bliss with ease
 You find heavenly salvation?
 But truly you didn't see wonders
 Like those who got Divine favours
 In bygone ages perterrite

What is harmful to you somehow
 May also look pleasing to you;
 God does all these things full well know,
 But you cannot know the full truth,
 You know very little forsooth. 26 5

Men, again, ask you this question,
 They require this information
 Is crusade sinless in Ramzan?
 Tell them them these unmistakened, 10
 Warring in this month is a sin
 A barrier interrecene,
 A great stumbling block clandestine,
 In following the path Divine
 And against God great perversion, 15
 And of the mosque great profanation;
 Banishing men from kith and kin
 Is in the view of God great sin;
 And mischief is worse than crusade;
 Infidels are actuated

To fight with you to detort you,
 To destroy your faith they do so;
 He who falls off from his good faith
 Surely dies an infidel's death;
 The deeds of such impious men 5
 Are made on earth futile often,
 And made useless on the Dooms-day;
 On that day doomed to hell are they
 And they suffer ceaseless torture;
 Those who profess the faith mature, 10
 And leave parental roofs in faith,
 To fight to sound the Divine path,
 Are entitled to God's favour,
 And God is the kind forgiver;
 Men of you will be enquiring 10
 God's wish on drinking and gambling;
 Say to them, O Prophet, wisely
 These habits are sinful greatly;
 Men from them some good may derive;
 But then you may clearly perceive

The uses are suppressed fully
 By ruinous dangers highly;
 Again, men ask you this question,
 What they should spend with discretion
 In the practice of charity; 5
 Say to them, O Prophet, wisely,
 Spend what you can spare prudently;
 God gives you such simple orders
 That you always muse on matters
 Mundane and quite ultramundane; 10
 You will hear this question from men,
 What is the main law of orphans?
 You may thus answer their questions
 Be assured there is good immense
 Accruing from benevolence; 15
 If you mix up your expenses
 With those of orphans voiceless,
 This great rule you must in mind bear;
 Only brethren by faith they are;
 God knows breakers of equity,

And sinners of iniquity,
 In all the matters predial
 Of the orphans under control;
 If God pleases, He destroys you,
 And this for certain you may know, 5
 That God is overpowering
 And all dexterity knowing;
 Don't marry polytheist women
 Till they take the faith of your men;
 Muslim maid servants are better, 10
 If you can with wis-dom compare,
 Than sinful polytheist women
 Better as she may look to men;
 Don't give infidels your women,
 Till they take Islam of your clan; 15
 A poor Muslim slave is better
 Than a polytheistic sinner,
 Although to you he looks better,
 For the cause hell he does prefer;
 But God prefers heaven-wishers,

And He prefers pardon-gainers;
 God thus to men gives His orders,
 That they may not become perverse,
 That they abide by His orders,
 And not choose to become sinners. 27 5

Men will ask you about menses,
 Say to them, O Prophet, with grace,
 It is a very loathsome thing,
 Understand this without erring, 10
 It is safe to keep wives aloof
 For the season under the roof;
 And then you should not approach them
 Until they are free from the same;
 When they are pure from the menses, 15
 Then the prohibition ceases,
 And you may mix with them freely;
 And you are aware doubtlessly
 God loves the yeilding and clean men;
 The purpose of farms serve women,

You may walk through any portion
 Seek future good with attention;
 Fear God and His Divine orders;
 Be sure, if you are believers,
 Before God you have to appear 5
 Finally you He does gather
 O Prophet, then, give this gospel
 To believers who fear God well,
 Let no oaths of yours cause God shame
 And thus bring on your heads great blame 10
 Do good and fear God constantly,
 To improve your fellowmen try;
 God knows and hears all things full well
 God cares not for oaths genial
 Taken with no bad intention, 15
 God bitterly hates perversion,
 He hates those oaths men are taking
 With which falsehood they are mixing;
 And God is very forbearing,
 And God is very forgiving;

Those who swear to refrain strictly
 From taking back wives constantly
 Are always four months' time given;
 If by them their vows are broken
 Within the fixed period 5
 And they take their wives trusting God;
 God certainly loves such good men
 As do from excesses refrain,
 For God is very forgiving
 And immense kindness bestowing; 10
 If on divorce your mind is bent,
 God knows well your mind impeccable
 And He hears what you say full well
 Don't think He has no ears at all
 And the divorced woman refrains 15
 From a remarriage with prudence
 Untill three monthly courses pass;
 It is not deemed part of goodness
 They hide what in wombs God creates
 And this mischief-making God hates

They can understand it, We say,
 If they trust God and the Doomsday.
 But then their husbands have a right
 Their wives to come back to permit
 While the period is still passing 5
 Provided they do mean mending;
 The recovered wives have full rights
 As women married with all rites;
 Such husbands have a rank higher
 Than others who likewise God fear; 10
 And God is overpowering
 And all dexterity knowing. 28

This kind of your wives retaking
 After them you are renouncing 15
 Can only be permitted twice
 You shall settle with emphasis
 Whether keeping the wife you choose,
 Or sending her away, propose;
 After divorce you can't withhold

What you promised her with minds bold
 To be given as her dowry
 Unless you both fear doubtlessly
 You can't observe Divine orders;
 And if you do not turn perverse 5
 And fear a breakage of orders
 By both unable to follow,
 Then sinful is neither of you.
 If the woman sets herself free
 And renounces her property, 10
 And bestows it on any one
 She likes, as a benefaction;
 And these are, then, Divine orders
 And if you hate to prove perverse,
 These orders you would not transgress, 15
 Sinners do harm wicked and base
 To themselves cause great injury
 Truly and unmistakably,
 If a man takes the divorced wife
 For a third time during her life

She shall be illegitimate
 Unless she stooped to celebrate
 Her wedding with another man
 Beyond the time for that given;
 If the new man divorces her, 5
 And she comes back to the former,
 And they live again as usual,
 Neither becomes peccant at all
 If they feel they are not perverse
 And can carry on God's orders; 10
 And these, then, are Divine orders
 God explains to wise believers;
 When you give the divorce notice
 And about to end the time is,
 You shall observe the rule below 15
 Either keep them fully with you
 Or dismiss them with propriety,
 Do not have the thought beggarly
 To keep them to tease them greatly;
 He who does so himself injures;

Do not deem a joke God's measures;
 Remember God's favours done you,
 Reading the Books sent you shall do,
 Recollect the Divine teaching,
 Recollect the Divine warning 5
 That is to you through them given,
 And have Divine fear unbroken,
 And always have an assurance
 God has good knowledge and immense
 Of all the things in existence 10
 Whether they are small or immense. 29

Again, when man puts away wives,
 And expires the period he gives,
 You shall follow the rule below, 15
 To stop her wedding try not you,
 If she another man chooses,
 If they both live with faithfulness;
 Take heed this is a good warning
 To such a good man unerring

As trusts in God and the Doomsday;
 It is surely the righteous way;
 You should take this graceful warning,
 God knows what you can't be knowing,
 And mothers shall children suckle 5
 For two years indivisible;
 For her is laid this restriction
 Who likes suckling in profusion;
 The child's father shall look after
 The food and clothes of the mother; 10
 No man is ordered to toil
 More than he can with a free-will;
 No mother is teased for the child;
 No father shall suffer beguiled
 For the reason of the same child, 15
 He shall not have unduly toiled;
 This rule holds good of guardians;
 If both desire with impatience
 To terminate the child's suckling
 After this well considering

Neither the father nor mother
 For this reason proves a sinner;
 But then, if you desire suckling
 The child by a wet nurse giving
 You are not for this cause sinning 5
 In the act of so entrusting
 Provided you observe orders;
 Fear God and do not turn perverse;
 But always strongly believe this
 God all your actions full well sees; 10
 If man dies, widows left behind,
 The widows remain uncombined
 With another man they prefer
 Who then does gladly look after
 For four months and ten days in full; 15
 And ending this period woeful
 The women are at liberty
 And are deemed to act sinlessly,
 If they make their preparations,
 In accordance with restrictions,

Observing rules of decency
 And self-improvement fittingly;
 And God knows what you do in full;
 You are proving no wise sinful
 If you hint to them on matters 5
 Of remarriages with others,
 Or keep a secret of such things
 Of all your talk God has inklings,
 Take care that you make no promise;
 Talk to them decent words and nice, 10
 When you wish to say anything;
 Let there be no marriage making
 Until the fixed time expires;
 Know that God knows all your desires;
 Fear God and know full well this thing, 15
 God is immensely forgiving,
 And He is very forbearing.
 And immense patience possessing. 30

You are no sinner becoming

By untouched women divorcing
 Whose jointure is not bidden
 Nor in writing to them given;
 You shall give two garments only
 A rich man gives them more freely 5
 In the limits of his riches;
 A poor man gives what he pleases,
 As much as his state may well spare;
 But you shall observe this order,
 This gift shall be with propriety; 10
 And it is the good men's duty;
 If you divorce them, not touching,
 After the jointure fixing,
 Half the amount fixed you may give
 Unless they their own share forgive 15
 Or unless he forgives this stare
 Who to sanction has full power
 And can cancel the marriage bond,
 If of so doing he is fond;
 And forgiving is sobriety;

And do not neglect the duty
 Of doing good mutually;
 God sees all your actions surely;
 Say on all prayers with firmness,
 To say the mid-prayer don't cease, 5
 And stand before God with meakness;
 If you fear an inturruption,
 Then, say them with due submission,
 Keeping standing or while riding
 In no case prayers avoiding; 10
 When you are firm in conviction
 Make God's praise with repetition
 In the way in which you are taught
 Which you in former days knew not;
 Those who, leaving behind wives, die
 Shall bequeath as much property 15
 As serves them for one year complete
 That begging they their homes mayn't quit
 In the wide world mayn't go abroad;
 But if they go with thoughts not broad

Quite freely of their own accord,
 If enough their means won't afford,
 There is no sin on your own head
 For what they have thus provided
 For their own good and improvement; 5
 And God is by all men well meant
 To be very overpowering.
 And all dexterity knowing'
 Provide for the divorced women
 In observance with acumen 10
 Of the law thus given Divine;
 All the pious men and benign
 Observe as a bounden duty,
 The conditions of it fully;
 God thus gives His orders to men, 15
 That you know them as well chosen. 31

Have you not heard of them or seen
 Who their own homes have forsaken
 In thousands of them unforeseen,

Who have not quite God-fearing been,
 To run away to escape death?
 Then to them God truly sayeth,
 O foolish men, die perversely;
 Again God revived them fully; 5
 Indeed to men God is benign,
 But under the heaven's welkin
 A great many men are thankless;
 O men, therefore, fight in this case
 In support of the Divine cause; 10
 And always understand the laws
 That God knows and sees all things well,
 And all that you do in detail;
 That man who gives to God a loan
 Shall do it in a fair fashion;
 And God will repay his good deed 15
 Increased manyfold and added,
 God does reduce things or increase
 As He propriety in them sees
 Certainly as He then pleases;

Know these Divine delicacies
 That you are all to Him carried;
 And you know the story indeed
 Of the Isrealites of the age
 After Moses gave his message; 5
 When they said to a Prophet wise,
 For us a ruler specialise
 That we fight under his banner
 To secure the Divine order;
 The then Prophet to them thus said,
 What guarantee will be ceded 10
 That you certainly fight aright?
 If at atlast you refuse to fight
 When once the order is given,
 What claim is there unforbidden?
 Then they to the Prophet thus said, 1
 What thing can our fighting impede
 In vindication of God's cause?
 We left dwellings without bias,
 We boldly left all our children;

When orders to fight were given
 Except a few all went astray,
 And God knows well the swervers' way;
 The Prophet then to them thus said,
 God has Thaluth King appointed 5
 For you that he may govern you;
 They then gave the reply below,
 What right has he to be our King?
 We have better claims of ruling
 In comparison with Thaluth,
 He has no better wealth in truth; 10
 The prophet then to them thus said,
 Though with wealth he isn't provided,
 God has chosen him prudently,
 God has made him wise and mighty,
 God bestows on him the kingship
 Whom he chooses for rulership; 15
 God, as He likes, things increases;
 God knows vastly delicacies;
 The Prophet then to them thus said,

The sign that him king God has made
 You will find in the box coming,
 A sword and some things containing
 Which are certainly held holy,
 Which Moses and Haroon laid by 5
 In ages gone and preterite;
 And angels to you will bring it,
 Take this for a sign of God's will
 If you choose faith and hate evil. 32

When Thaluth came with his forces,
 He said to them with cleverness
 God with a stream will try you all,
 You should not drink of it at all,
 God gives orders peremptory, 15
 God says to you these words clearly,
 He who drinks will not be with Me;
 These orders, then, God gives fully,
 Who does not taste of it even
 And who does completely refrain

Is surely loved by Me greatly;
 A man drank a handful wildly,
 Except a few all drank fully;
 When he crossed the good stream bravely
 Followed by a number of men, 5
 To him they had these words spoken,
 We can't fight with Jaluth today,
 We can't drive his army away.
 Hearing these words from them fully,
 Believers who feared completely, 10
 They should go back to God again;
 To say these words then, they began,
 Who understands God's intentions?
 A small number of small squadrons
 Baffled number of large squadrons, 15
 God helps men of firm intentions;
 When they met Jaluth and forces,
 They said this prayer with meekness,
 O God, grant we may have firmness,
 Make us firmfooted and dauntless,

Make us conquer infidel men;
 Thaluth did vanquish Jaluth then,
 Jaluth perished miserably,
 He was killed by David surely;
 God on David Kingship conferred, 5
 God great wisdom David offered,
 God all things He liked David taught
 God through mercy all this has wrought,
 If God does not throw down some men,
 Agency to others given, 10
 The whole earth would be full of strife,
 There would be no safety to life;
 But God is kind to the earthly;
 And thus, then, runs the law Godly,
 We read it to you correctly, 15
 Surely you are of Prophets one;
 Of these Prophets of distinction
 Some have a higher rank given
 Others have some other ranks then;
 Of those who had God's interview

Some Prophets have high ranks in view;
 We gave plain orders to Jesus,
 Mary's son, the preacher cautious,
 Filling him with the Holy Ghost
 Confirmed his Prophetship purposed 5
 And if it had pleased God full well,
 Later men wouldn't have fought pellmell,
 When once they had got God's orders;
 But men became very perverse;
 Into schisms they were divided; 10
 Some of them pious lives had led;
 Others became perversesinners;
 And of evil perpetrators
 And if it had pleased God full well,
 They would never have fought pellmell; 15
 Be sure God does what he pleases. 33

O believers, hark in fullness,
 Spend within the limits riches
 That We have given you with grace,

Until the time comes the Domsday,
 On which no one pain can allay,
 Neither is permitted buying,
 Nor will be permitted selling,
 No recommendation is heard; 5
 But recusants have always erred,
 And to themselves great harm have done,
 Through their mischief and perversion;
 Remember God is that Being
 That wants exclusive worshipping, 10
 Nothing else is adorable
 God is only worshipping,
 He has been One, is always One
 You find none in comparison
 And He is always so wakeful 15
 He keeps the worlds unchangeable;
 He never sleeps, you may well think,
 He never takes even a wink;
 All things that we on earth can see
 And in heaven we find visibly

Are all fully His possessions;
 Who can make recommendations
 Without His own Divine command?
 He knows all things that are at hand,
 Those which lie before or behind; 5
 These things can't understand that kind
 Of the knowledge He possesses,
 Unless He specially pleases;
 His seat all firmaments covers
 And all the earth it does pierce, 10
 Of which the complete protection
 Is no burden of attention;
 He is very great and pompous;
 Faith by force is quite pernicious,
 Forcing is unnecessary 15
 In spreading the faith heavenly;
 Faith overwhelms unGodliness;
 He who accepts faith with boldness,
 And rejects Satan's influence,
 And also has his full credence,

Surely becomes God's devotee
 Builds a strong fort near God firmly,
 Where no failure is possible
 And success is practicable;
 God hears and knows all things full well,
 Earthly things and celestial; 5
 God helps those who have their faith right,
 Brings them from darkness into light;
 Shaitan's help have unbelievers,
 Shaitans are only their helpers;
 They take them from places of light 10
 Into utter darkness with spite:
 They are thrown in the fire of hell
 With ruthess ire perpetual. 34

Don't you know the story usual
 On him who spoke words jovial 15
 With Ibrahim in discussions
 Of things of Divine connections
 When God blessed him with royalty?

Ibrahim said to him wisely,
 My God is such as gives all life
 And kills beings without a strife;
 He to Ibrahim thus replied,
 I too can take life and life cede; 5
 And Ibrahim to him thus said,
 God brings the Sun elevated
 From nether regions of the east
 And drowns him again in the west;
 The infidel was silenced thus;
 God guides not the contumacious 10
 And wicked men of perversion;
 And have you no information
 Of him who passed through a village
 Which underwent utter damage,
 The houses thereof fallen down? 15
 He then makes an exclamation,
 How God resuscitates the men
 Of this place althouh forsaken!
 This map was kept a hundred years

In a state of perfect death fierce;
 God revived him and to him said,
 How many years have you plodded
 In this breathless and lifeless state?
 He replied thus considerate,
 I spent a day at the utmost 5
 In this senseless state well reposed;
 God said to him advertently.
 You spent ten decades completely;
 And God said to him thus further,
 Stare at your food and drink better 10
 Whether they are marred utterly,
 And look also at your donkey,;
 Examine the bones and see well
 How we reset the bones novel
 And covered them with flesh and skin, 15
 For We greatly determine
 You should serve for an example
 For the world indubitable;
 When he understood all the things

He said, clearing all misgivings,
 I am convinced with perfection
 That God has might in repletion,
 And has control on all the things
 When Ibrahim told his yearnings
 And prayed of God implicitly, 5
 To show how the dead revived He,
 God said to Ibrahim aptly,
 Can't you in this place faithfully?
 And Ibrahim said to God then,
 Why can't I trust in this bidden? 10
 I am asking you this question
 Only for my satisfaction;
 God said to Ibrahim again,
 Procure four birds and them maintain,
 Bring them up and call them often, 15
 Then carry each to a mountain,
 Leave them all quite separately,
 Call them, and they come back quickly;
 Remember this fact perfectly,

God is very overpowering,
 And by all means all skill knowing 35

Imagine the stats of those men
 Who do charity well chosen, 5
 Spend self to secure God's pleasure,
 And feed the poor without measure,
 Compared to a trivial grain
 Which produces good ears seven,
 Each ear numberless grains yielding;
 God is men's riches increasing 10
 As He pleases questionlessly,
 God owns knowledge limitlessly;
 Those who expend their property
 To secure God's pleasure greatly,
 And it to others don't mention, 15
 And do not make its destruction
 By causing hurt to the donees,
 Get reward from God with justice;
 They shall have no reason to fear,

And they shall have no grief to bear;
 Good words and pardon are better
 Than bounty and damage later;
 And God is rich and forbearing;
 O believers, make no marring
 Of alms my pompous revealing 5
 To others by making mention
 Or hurting donees later on;
 Compare the instance of the man,
 Who gives alms in a way open
 To please onlookers recklessly, 10
 Gives alms only ostensively,
 But does not believe God truly,
 Believes not the Doomsday fully,
 To the case of a slimy stone
 Covered with mud in repletion 15
 Which rain washes off entirely;
 The earnings are spent uselessly,
 Such men derive no benefit,
 God won't set the faithless right;

But he damns the impious men;
 Compare the instance of those, then,
 Who spend self to win God's pleasure
 And fortify their minds mature
 To a garden on rising ground
 On which heavy rainfall is found 5
 And which brings forth fruition plenty
 In a redoubled quantity;
 Even when no rain falls on it,
 A drizzle is much, how-be-it,
 And helps it to yield fruits largely; 10
 Plentiful crops successfully.
 And God sees all the deeds you do,
 And He always keeps watch on you,
 Among you there is such a man
 As desires to have a garden 15
 Of tall date-palms and vine-creepers
 In which flow running fresh waters
 Of streamlets flowing ceaselessly,
 And he may have fruits in plenty,

Of all classes desirable
 In a way indubitable,
 Then to attain his senescence
 In due time with significance,
 Having children who can do work
 And never from work they do shirk; 5
 A fiery wind comes up in murk
 And its full destruction does work;
 And the garden is set on fire
 And puts an end to his desire
 And it a waste it does render 10
 And a mere waste it does appear;
 Thus God illustrates His warnings
 To remove all your misgivings
 And that you may become pensive
 And to good things attention give. 36 15

O believers inoffensive
 With minds not turning perversive,
 Spend what you earn in doing good

And spend those things in plenitude
 Which you bring forth out of good earth
 For feeding and giving you mirth;
 Do not have a propensity
 To get useless things and filthy 5
 Out of which you desire to spend;
 You can't find good things in the end;
 You only connive at such things.
 They are to be spurned as leadings;
 And then you shall yourselves convince 10
 That God has full independence
 And of all praise is the claimant;
 Shaitan fills you with dread of want,
 Encourages niggardliness;
 God only gives you promises 15
 He forgives sins and grants riches
 And your riches He increases;
 And God a large range possesses
 And His knowledge is limitless;
 Men's knowledge He gives and revives;

Who religious things perceives	
Does get things of great advantage	
Of which there can be no damage;	
No one takes the Divine warning	
But the wise it are accepting;	5
God is aware of what you spend	
Or give as present or lend;	
And swervers can't find a helper;	
Openly alms-giving render,	
And you get a reward for it	10
Give your alms in a way secret	
To the poor men who deserve it,	
You get a reward for it fit;	
It is all the better for you	
To get rewards for deeds you do;	15
God absolves you from many sins	
In return for deeds of prudence,	
And God knows fully what you do;	
It does never devolve on you	
To bring them to the proper path	

And him for whom favour God hath
 He brings round to the Divine path
 What you spend its reward fetcheth,
 And whatever you mean to spend
 Always keep in your view this end **5**
 That you win God's pleasure therefrom;
 And what you spend with due freedom
 For the poor fetches its reward
 With no defect in it inward
 The claim for alms is of those men **10**
 Who serving God always remain;
 On earth they do not a home own;
 To the unwise they are unknown
 Who regard them as opulent
 Who disclaim them of alms prudent; **15**
 But then you them can fully know
 By their simple features somehow;
 You find that they never do go
 From house to house begging from you;
 And what you spend in charity

The Supreme Being knows fully. 37

And those men who spend their money
 In the night or day frequently,
 Publicly or quite privately, 5
 Get their reward from God duly,
 They will have no fear or sorrow
 For the good deeds by them done so;
 Who practise talking usury
 Extremely exorbitantly, 10
 With avarice persistently,
 Shall never stand on the Doomsday;
 Shaitan their senses takes away,
 In case they make their appearance,
 Because they said with persistence, 15
 That trade had the same properties.
 As usury of its species;
 But God declared trade as legal
 And usury as illegal;
 He who took the warning from God

Abstained from sins minded not broad
 And what he did previously
 Is laid to his charge perfectly
 For which he stands responsible;
 But then he did truly babble, 5
 God gave to him authority
 For the whole inner's secrecy;
 He who rejects Divine orders
 Is doomed to burning hell perforce,
 Where he remains externally; 10
 God effaces mean usury
 And encourages charity,
 God does not love contumacy.
 Truly God hates all sinful men;
 But those who have the faith taken, 15
 And always good deeds only done,
 And said prayers in precision,
 And have acts of charity done,
 Get God's rewards in repletion;
 For their future they have no fear

Nor grief of any kind to bear;
 O pious men who have belief,
 Fear God without any mischief,
 And renounce all the remainder
 Of interest to recover, 5
 If you wish to be believers;
 If you don't observe these orders
 Then you shall take this God's notice,
 The Prophet's ultimatum wise
 Of the declaration of war; 10
 But then if suppliant you are
 Of Divine unfailing pardon,
 You are given your possession
 Of all your possessed property,
 None has by you done injury, 15
 Nor are you injured by others;
 If any one has a poor purse,
 If one is greatly stung by want,
 Then the order for the payment
 Runs thus, issued by Mighty God,

Fix a limited period,
 Till the borrower has leisure,
 And makes the payment with pleasure,
 But then if you forgive the debt,
 All the better rewards you get; 5
 We give you this information,
 If you seek a confirmation
 On truth of Divine perfection.
 If you turly hate perversion;
 Well then have fear for the Doomsday 10
 Of which you are all bourne away
 And are presented before God
 And are given rewards avowed
 Of all the actions on earth done,
 And there is no violation 15
 Of justice in distribution
 And in making retribution, 38

O believers of good fashion
 Who bitterly hate perversion,

When you wish to borrow money,
 Establish the term fixedly
 In writing unmistakably,
 Suiting both sides equitably; 5
 It is by all means essential
 That the clerk justly writes it all;
 And it is made compulsory
 And also quite necessary
 That the scriviner who writes it 10
 Shall in no case refuse to write;
 For he is taught writing by God;
 And so he shall but writing plod;
 Who has the claim has the paper
 Well written by the scriviner, 15
 Shall have God's fear, his surveyor,
 From telling all things shrink never
 And from showing all the details;
 And if the claiming party fails
 To have his wits in good order,
 Or by old age has grown weaker,

Or is too poor miserably
 To get the note written timely
 Then the man who gets it written
 Shall see it written well gotten 5
 And shall have it signed properly,
 Clearly and unmistakably
 By two witnesses selected
 From male relations connected;
 If you cannot find friends to sign, 10
 From among male friends, kith and kin,
 Then choose two female witnesses,
 And one male witness not faithless
 In whom you have full confidence
 That of the two of evidence 15
 One may put in mind the other
 Of the contents of the paper,
 In case either forgets the deed;
 But in no case one should recede
 Or refuse to be your witness;
 For witnessing do not men tease

Foolishly and mischievously,
 Whether the matter is petty
 And very important and great;
 Writing does justice regulate
 In the sight of God's equity 5
 And ensures evidence firmly,
 And makes you free from anxiety
 In the matter undoubtedly;
 But exempt from the rule you are
 If it is only a matter 10
 Of exchanging goods hand to hand,
 You have no sin if you pretend,
 By having no pronote written
 When goods are received or taken
 By men among one another; 15
 Again if you not greedy are,
 You need a witness in buying
 Goods of others or yours selling;
 But do not a writer trouble
 Or a witness reliable;

If you do so with stubbornness,
 Then you are peccant and blissless;
 Fear God very coherently,
 Know God teaches you this wisely
 And God is of all things aware; 5
 And in case travelling you are,
 And you cannot find a writer,
 Then make a rule you had better
 Of giving things on mortgages;
 And of mortgages the pledgees 10
 Entrusted with the property
 Are bound to give back things promptly,
 And to fear God, the purveyor,
 Of all the world the protector;
 Do not conceal the evidence; 15
 He who hides it with impudence
 Has at heart ideas sinful;
 God knows all your actions in full. 39

On earth and in heaven all things

Are certainly God's belongings.
 Whether your heart's secrets you tell,
 Or your heart's secrets you conceal,
 God takes account of them fully,
 And He forgives anybody, 5
 As He pleases unerringly;
 He punishes anybody
 As it pleases Him prudently;
 God has a complete mastery
 On all the things We find clearly; 10
 The Prophet placed his faith in full
 In all the orders resourceful
 That were to him from his God sent,
 And believers put faith constant
 In God, angels and Books holy, 15
 In all ancient Prophets wisely;
 We don't deduct one unwisely
 Out of the great number fully
 Of the wise Prophets preterite;
 All believers said with foresight,

God to Thine orders we listened
 Believed the texts that Thou didst send;
 O Protector and God of ours,
 We implore of Thee Thy favours;
 We are destined to come to Thee 5
 Indisputably finally;
 God doesn't trouble anybody
 Beyond what he bears willingly;
 He is rewarded suitably
 For what he performs purposely 10
 He is punished similar by
 For what he performs wittingly;
 God, hold us not responsible
 For what we omit unable
 Only by mere forgetfulness 15
 Or by mere oversight not base
 O God, hard tasks do not give us,
 Like men who were victorious
 Who lived in ages before us
 Do not give us duties cumbrous

Which we can't perform easily,
 O God, forgive our sins kindly,
 O God, overlook all our sins
 Full courage give us, manikins,
 An assurance of Thy kindness,
 Thou art our master of goodness,
 Give us triumphs complete, therefore
 Over recusant we abhor. 40

END

Watch

FOR

The Next Part

TO BE

Published Shortly

Addenda & Corrigenda.

Read 'Book sent' for 'patient'	p. 4., l. 9.
„ 'vices' „ 'vice'	p. 11., l. 1.
„ 'cannot' „ 'can't'	p. 5., l. 9.
„ 'a' before 'great'	p. 6, l. 3.
„ 'And all the things round him burning'	
for p. 6., l. 8.	
„ 'in' before 'falling'	p. 6., l. 16.
Add lines 11 & 12	p: 10.
He placed Himself in His heaven,	
The highest of the skies seven,	
Read 'but' for 'and'	p. 11., l. 12.
„ 'All' „ 'And'	p. 12., l. 8.
„ 'to' after 'God'	p. 25., l. 13.

Read didn't for 'did not'	p. 26, l. 7.
„ 'your' after 'to'	p. 27., l. 13.
„ 'did' after 'heed'	p. 30, l. 11.
ADD lines 2 & 3	p. 33.
Confirmed his prophethship purposed,	
Filling him with the Holy Ghost;	
Read 'reasonlessly' for 'reasonably'	p. 34., l. 19
Strike off 'at' after 'they'	p. 40., l. 12.
Read 'good' for 'God'	p. 40., l. 14.
„ 'find' after 'can't'	p. 42., l. 2.
„ 'expect' for 'except'	p. 43., l. 5.
„ 'are' „ 'all'	p. 47., l. 19.
„ 'Out' „ 'But'	p. 49., l. 1.
Strike off 'to' after 'then'	p. 49., l. 2.
Read 'helper' for 'protector'	p. 52., l. 8.
„ 'We' after 'not'	p. 52., l. 18.
„ 'Good' fro 'God'	p. 53., l. 9.
Strike off 'our' after 'get'	p. 56, l. 2.
Read 'fit' for 'right'	p. 56, l. 12.
„ 'hanging' for 'handing'	p. 65, l. 15.

Read	'to' after for 'begin'	p. 66., l. 10.
„	'them' for 'it'	p. 68., l. 6.
„	'all the same' for 'and unfit'	p. 68., l. 7.
„	'faith' „ 'right'	p. 69., l. 16.
„	'the' after 'or'	p. 70., l. 9.
„	'expending' for 'extending'	p. 70., l. 15.
„	'Till' after 'And'	p. 77., l. 5.
„	'shave' for 'share'	p. 81., l. 8.
„	same „	p. 85., l. 11.
	„	p. 91., l. 9.
Strike off	'great' after 'mosque'	p. 91., l. 15.
Read	'share' for 'stare'	p. 105., l. 16.
„	'numbers' for 'number'	p. 112., l. 15.
„	'did' after 'greatly'	p. 119., l. 17.
„	'men' after 'faithless'	p. 122., l. 20.
„	'fruits in' for 'fruition'	p. 123., l. 7.
„	'We' „ 'you'	p. 125., l. 2.
„	'a' after 'as'	p. 126., l. 7.
„	'taking' for 'talking'	p. 128., l. 8.
„	'eternally' for 'externally'	p. 129., l. 10.

4

5

6

